The Bombay Guardian.

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WEEKLY REVIEW.

—SIR CHARLES BERNARD, who occupied the chair during part of the Annual Meeting of the Anglo-Indian Evangelization Society in London, computed that the next census would show between four and five hundred thousand persons of British blood resident in the Indian Empire. Speaking of the children of British residents in many parts of India, who are living utterly Godless lives, he said, "unless something be done they will sink into heathendom." A writer in the London *Word and Work* stated that he had in his possession a letter from a Scotchman in Assam, who says, "I am glad I have no family out here. My heart bleeds for the children of some of the tea-planters and railway officials. All the surroundings are heathen; there's nothing to impress upon them the faith of their fathers." These are true words.

—BISHOP THOBURN of the M. E. Church is touring through North India, and writes an interesting description of the missions he visits in the *Indian Witness*. Moradabad, which is in some respects the most successful Mission station of the Methodist Church in India, was one of the places visited. Here Dr. Thoburn was stationed in the earlier part of his missionary career. His work for God in that station, and the Natives whom he learnt to love, endeared the place to his heart. He describes how nineteen years ago he bade farewell to the Native Christians, and the girls in the Boarding school, saying "I shall come back before very long," and the mingled feelings with which after so long an absence he drove up to the mission bungalow and saw the Christian girls ranged in the verandah to greet him with a song of welcome; a similar group to the one to which he bade good-bye, but a larger one. Many changes have naturally taken place in nineteen years. The Bishop mentions a young Mahomedan lad whom he baptised in 1868, now a much respected member of the church, who brought forward his four sons to be introduced. Those whom Dr. Thoburn knew as comparatively young men are now grandfathers. The mission premises too, have been considerably altered and improved. Bishop Thoburn does not believe in the failure of missions, certainly not of the Methodist Church in the Moradabad District. The last nineteen years show progress. Twice on Sunday congregations of five or six hundred Native Christians assembled to hear the Bishop preach. The girls' school has increased to 130 boarders; and converts are being baptised in large numbers. At Bijnour, the Rev. P. T. Wilson and his helpers baptise over fifty persons every month.

—A LETTER from America by the last mail from our friend Mr. Arthur W. Prautch, of the M. E. Mission, Bombay, informs us of his marriage on June 17th to Miss Eliza Leitch, a Captain in the Salvation Army. The ceremony took place at the residence of Mr. Prautch, Senior, at Oshkosh, Wisconsin, United States. Four Methodist ministers and five officers of the Salvation Army were present. In accordance with the principles of the bride and bridegroom, there was no ostentatious show at the wedding. Mr. Prautch writes—"I dressed as usual; so did my bride." We have reason to believe that our missionary brother has obtained a real help-meet for his work in India. Mr. and Mrs. Prautch expect to land in Bombay in October next.

—THE following circumstances seem to indicate a close relationship between the conductors of the *Pioneer*, official newspaper, and magisterial officials of Allahabad. Captain Hearsay had an action due against that paper at Calcutta or the 24th instant. Sir Auckland Colvin, Governor of the North-West Provinces, after considerable pressure, ordered an inquiry to be made into the alleged ill-treatment of Captain Hearsay in the Allahabad jail. He ordered this enquiry to be a secret one, and the Calcutta *Statesman* further states that the case was fixed for hearing at Allahabad on the 24th instant, when Captain Hearsay would be six hundred miles away, at the hearing of the other case. The *Statesman* concludes, "if Sir Auckland Colvin believes that he is strong enough to carry matters in India in the high-handed manner in which he ruled Egypt six years ago, he will find that he has made a mistake."

—THE Christian Memorial to the Chinese Government, encouraging it to insist upon the termination, next year, of the legalized importation of the opium poison into China, will be a picturesque as well as an important document when completed. It is signed by members of Christian churches in many different languages. Signatures to it are now reaching the Editors of the *Banner of Asia* from Christian Missionaries in China.

—THE Salvation Army and the missionary world in general are to be congratulated on the latest scheme of General Booth. He proposes that educated Natives of India, whose hearts have been changed by the grace of God, shall reside in London as Salvation Army officers, and that, during the time that they are not conducting meetings for the salvation of souls, they shall be teaching candidates for missionary work in India their Native tongue. The waste of material in the Salvation Army (as in all other missionary societies) of men and women coming out here who have not the faculty of rapidly learning a language, will be avoided. Another advantage will be that the officers on landing will be able go right into the work at once. A third advantage will accrue from this scheme in the fact that the health of the officers will be much assisted by thus learning the language in England, head-work being much easier there than in a tropical climate.

—A PROMINENT place in the editorial columns of *The Friend* (the principal organ of the Society of Friends in Great Britain) is given to a sympathetic article on the Patna case affidavits, which tend to throw into a stronger light the gross and wicked injustice that has been inflicted upon one of God's little ones. Our comments upon the affidavits are also quoted. The article ends by stating that "it must be constantly borne in mind that the case of this poor girl is not a solitary but a typical one." The fraudulent action of the Government of India in omitting these affidavits, and all mention of them, from their despatch to Lord Cross on the Patna case, is not preventing their extensive publication in England, nor hindering the attention of the Home Government being acutely called to them.

—Under the heading of "A case not yet ended," the *Indian Messenger* (Calcutta) remarks—"The advocates of poor Luchmin's cause seem determined to pursue her tormentors with unabated pertinacity, till justice is done to her. The official and authoritative despatch of the Government of India, which in similar cases, has a decisive effect upon the English mind, has not in this case allayed public agitation. Professor Stuart, the Parliamentary champion of the purity cause, made the affidavit of Luchmin's mother a subject of question in the House of Commons. When the fact of those affidavits comes to be generally known in England, we do not think the English public will allow poor Luchmin's claims to be quietly laid aside."

—THE London "Mildmay Conference" of evangelical Christians has again this year been a marked success. It was well-attended, and it was a time of spiritual power and refreshing. Many things, says the London *Christian*, conduced to the success of these gatherings. The weather was superb; day after day of unclouded blue sky, and calm exquisite nights, so that there was ample opportunity for enjoying the lovely grounds, some enlargement of which has been made on the north side by the throwing down of a wall, and the enclosure of a pretty grass plat, on which a marquee was erected. There was the usual crowd of familiar faces, clergymen and ministers of all branches of the Church, evangelists, philanthropists, prominent evangelical teachers and workers, writers, and donors, from all parts of the United Kingdom and the world. The scene to be witnessed between the sessions was very animated and interesting—one vast *reunion* of friends, meeting after months or years of separation, and eagerly inquiring after each other's welfare. This social element is one of the charms of Mildmay, and it must be a source of inspiration to many isolated workers to realise that they are members of a vast

Christian brotherhood, whose words and sympathy linger as a refreshing cordial and precious memory for many a coming day of depression and weariness.

—THE feeling in the Free Church of Scotland against the election of Dr. Marcus Dods to the Professorship of New Testament exegesis in the Free Church New College, Edinburgh, is finding utterance. The Committee appointed at a large conference of ministers and elders held in Edinburgh presided over by Rev. Thomas Hill of Dundee, have issued an address to the people of the Free Church, "called forth by the doctrinal defections prevailing in that church." It says:

The Lord did great things for our land at the time of the First and Second Reformations, when the Romish and Prelatic yoke of ignorance, superstition, and despotism was thrown off, and a Presbyterian church planted and resuscitated, which, for Scriptural purity of doctrine, worship, government, and discipline, has not been surpassed, if equalled, by any of the churches of the Reformation. It is under God, to the Scriptural soundness of our creed and constitution that we trace the position of influence and power which our country occupies, not only in the counsels of the British Empire, but in other lands. And at no period was a more distinct, emphatic, and faithful testimony lifted up on behalf of its creed and jurisdiction than at the Disruption. The contendings which preceded that event, and the self-sacrifice which it involved, were for the maintenance of the doctrines of the Confession in their integrity. Great changes have come over both church and nation, and these seem to be but the precursors of changes still greater and more portentous. It is not our design to attempt to trace the rise and progress of the doctrinal defections which are grieving the hearts of so many of the Lord's faithful people. It is manifest that it is not the mere capture of an outpost that will satisfy those who are now clamouring so loudly for a change in our doctrinal standards. They aim at nothing less than the possession of the citadel itself, that they may bring the withering blight of German criticism to bear more effectively upon the whole field of theology. Enormous changes, we are told, have already been effected by means of this criticism—changes which, it seems, we are destined shortly to see culminating in a new Reformation—or, what we would designate a desolating revolution, such as our country has never yet seen. This is what we have to expect if the object of the agitators for change should be accomplished.

—THE Ritualistic English Church Union have adopted a resolution in which they have the solemn impertinence to say that the images of virgin and child and the great crucifix lately erected in the "Cathedral of Protestantism," St. Paul's, London, is "well calculated to bring before the minds of those who worship within the walls of that church the great evangelical doctrines of the Incarnation and Atonement" Says the editor of the London *Christian Commonwealth* on this, "This resolution certainly bristles with outrageous effrontery. It adds insulting mockery to the injurious inflictions which have been perpetrated. For it is a manifesto of virtual teachers of image worship; nothing more, nothing less. The whole of Roman Catholicism is based on this very plea, that images bring doctrinal truth before the minds of the worshippers. And this impudent use of the epithet evangelical is one of the most provoking expedients we have yet observed in all the assumptions of Ritualists."

—THE Rev. J. Gelson Gregson makes a good point in a letter to the *Abkari* for July. He writes—"Every effort should be made to arouse Indian reformers to place this subject (of Temperance reform) in the forefront of all reforms; and unless very decided action is taken at once it will be too late ten years hence to agitate on the question. We must face the question in a practical form, and be prepared for great difficulties and hindrances, or we shall have to provide for a nation of drinkers who will soon have to grapple with the question of poor laws as well as excise revenues. At present there is not a Native workhouse for paupers in the Empire, but Native liquor shops will soon create them, and then poor rates will have to be levied to keep the paupers which have been created by the intoxicating habits of the people, which are now rapidly increasing through the present Abkari system."

—IN our issue for July 13th we published some figures showing the steady decrease of the use of rum and beer in the Indian Army in Bengal whilst Mr. Gelson Gregson held the reins of the Army Total Abstinence Association. We also pointed out that when Mr. Beatty took Mr. Gregson's place, and lowered the standard by changing the name of the society to the Army *Temperance* Association, and giving privileges in connection with the Association to moderate drinkers which were unknown in Mr. Gregson's time, the quantity of drink per man in the Bengal Army began to rise again. Mr. Beatty writes to us objecting that the figures in the Bombay and Madras Armies do not show the same results. That may be so. But the Bengal branch of the Army is the most important branch, and the influence of Mr. Beatty (whose headquarters are at Simla) would be most felt there. We do not think that we have done wrong, therefore, in attributing the state of things in the Bengal Army to Mr. Beatty's influence.

—A CORRESPONDENT of the *Monthly Record*, a Christian periodical published at Birmingham, thus suggestively writes upon the topic of Pasteurism, which is occupying so much attention in England at present—

The country was led to believe that a safeguard against hydrophobia had been discovered by M. Pasteur. But "Doctor Dujardin-Beaumetz has recently submitted an interesting report to the Paris Medical Academy—Académie de Médicine—which shows that the cases of hydrophobia treated by the faculty in Europe have tripled within the last five years. He has shown that it is not the number of mad dogs which has increased, but that it is the minds of people which have become affected by the dread of this dire affliction, and which, becoming overwrought by the numerous real or fictitious accounts published on the subject, have engendered what is now termed 'nervous hydrophobia,' neither more nor less than the absolute result of fear. This form of hydrophobia is infinitely more dangerous than the other; it is calculated to have resulted in the death of four-fifths of those persons stated to have died of rabies."

This, then, it seems, has been the melancholy result of the excitement caused by M. Pasteur and his system during the past five years—the tripling of deaths from hydrophobia within the time!

Dr. Dujardin-Beaumetz is himself an experimenter of an extreme type. In an article by M. d'Haussouville in the *Revue des deux Mondes*, January, 1887, p. 132, mention is made of one series of his experiments by which 258 dogs were made to die in all the horrors of a drunkard's death in order to prove that alcohol is a poison.

—REAL hydrophobia in the human subject is an exceedingly rare disease. Professor Youett, the celebrated London veterinary, has been personally bitten seven times by mad dogs, and has treated four hundred patients in like case, without one fatal result. M. Bourrel, the greatest Paris veterinary surgeon has treated seven thousand cases of dog-bite without a fatal issue; and in St. George's Hospital, London, four thousand cases have been treated, with not one resulting in hydrophobia. Cauterisation has been the principal remedy used. In the excessively rare cases of hydrophobia, the vapour or Turkish bath is an almost certain cure if taken in time. That being the case, considerable resentment is felt at the proposed introduction of a Pasteur "institution" into London. The Pasteur treatment is another form of the vaccination delusion. Living dogs, rabbits and guinea pigs are first taken, and pieces are sawed out of their skulls. Still alive, the hydrophobia virus is inoculated into the exposed brain of the suffering animal, and in a few hours the disease sets in. Mr. Edward Mayhew (an experienced English veterinary) says the animal becomes intensely thirsty, his throat enlarges until nothing can pass, and a terrible inflammation of the throat and bowels ensues. Mr. Mayhew states that the dog then "emits the most hideous cries. The noise he makes is incessant and peculiar. It begins as a bark, which sound, being too torturing to be continued, is quickly changed to a howl, which is suddenly cut short in the middle." And so the poor wretch at last falls, fairly worn out by the terrible disease. Mr. Pasteur's "institute" in Paris is now situated in the midst of a considerable piece of ground surrounded by a great white wall. Formerly it was at another place not so carefully encased, and the howling agony of his victims disturbed the surrounding country, hence the removal.

When the animal is dead it is ready for M. Pasteur, who removes the brain and spinal cord, and mixing them with water, bottles them up. His theory is that this filthy mixture introduced beneath the skin of a person bitten by a dog, prevents that person from having hydrophobia! Still more marvellous, he gets large numbers of people, including medical men to believe him, though the death rate of persons attending him for dogbite is not inconsiderable. Was there ever grosser quackery or medical superstition in the Dark Ages? Pasteurism, like licensed sin, is a natural outcome of French infidelity.

—"China," pithily observes a writer in *China's Millions* "is groaning under fine talkers; her books are full of it. What she wants is the grace of GOD to *live* her fine talk." This is not only a Chinese failing, it is a world-wide fact.

THE BIBLE.

Study it carefully;
Think of it prayerfully;
Deep in thy heart let its precepts dwell;
Slight not its history;
Ponder its mystery;
None can e'er prize it too fondly or well.

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PASTOR HAEGERT'S ANNUAL REPORT.

The Annual Report of the Bethel Santhal Mission founded by Pastor Haegert, is just to hand. In it he gives a retrospect of the history of the mission from the commencement. In 1875, Pastor Haegert began his work, giving himself and all the money he had, trusting the Lord that more would come in when his own was spent. He belonged to no society, but "stood all alone among 100,000 people proclaiming the name of Jesus Jehovah," There were no missionaries and no Christians in his district. He says, "Some of the highly paid Missionaries of Societies despised me; they were sure my private funds could not last long, as building a house, out-houses, hospital, church and schools takes a big sum; and they were sure that I would go to the wall, so they did not care to know me; more, several were hostile to my work, as I might draw sympathy which they were anxious to secure; they seemed to be afraid that our Heavenly Father might not have enough for us all." However, trusting in the Lord he went forward, and there are now Christians in forty villages; and one great church, and eighteen chapels have been built.

The Pastor is a bishop (in a scriptural sense) of twenty Native preachers. His financial methods may be inferred from the following paragraph from the Report, "On the 1st December 1888, I arrived at Calcutta, with six new Missionaries, and three pounds in my pocket, £10 in the bank, and £15 at the Treasurer's. The new Missionaries are badly needed here, what can I do alone among a hundred thousand people; beside our time and opportunity to work for our Lord and Saviour will not last for ever. The next day we started for Bethel. Fancy 7 Europeans in the jungle 20 miles from the nearest European, with 20 preachers, 20 School Masters and 50 lively children with healthy appetites and less than £20 in hand; for the Calcutta boarding house milked us well, beside the Railway expenses etc. We men walked about two thirds of the 20 miles, from Jamtara to Bethel. Although we had little money in hand we had a rich Father in Heaven, and after a few weeks, He sent us £40 for which we heartily thanked Him."

Since his work has extended so widely he says, "Some Missionaries, and Secretaries of Societies have done me the honour to invite me ten times, to join their Societies. Thank you brethren for your hearty and loving invitations; but I trusted the Lord when I was feeble, and since He has strengthened my hands, it would be wrong to leave Him, and trust in your good money box."

Pastor Haegert has found that self-sacrifice for the cause of Christ is no protection against the calumnies of some so-called Christians. He remarks, in extenuation of saying so much about himself, "Some jealous brethren have been telling such falsehoods that they compel me to speak out. [See 2nd Cor. xii. 11]. Through God's great kindness, I have six times more converts than any of them. I did not save them, neither did I save myself, but Jesus saved me and them. Praise ye the Lord."

The Pastor has disposed of 2350 Gospels in two months alone in this year. Since 1883 he has sold or otherwise distributed through his helpers eight bullock-cart-loads of Scriptures. In some parts of India it is possible for Europeans to live in Native style but not in all. Pastor Haegert speaks thus upon the subject:

"To day we have 100° in our Verandah in the shade, in a few weeks more we expect it to be 112°; no European can live and work in such heat for years. I have lived for five years in a hut, with 104° day after day. Result: my wife is at home ill and probably will be an invalid for life. If you think that Missionaries should live in huts, with 112° then just come and try it, and we promise to bury you as soon as you die."

"Missionary bungalows," that is, houses specially constructed to keep out the heat, are absolutely necessary to Europeans in some parts of India, to avoid compulsory retirement from India or premature funeral expenses.

A SABBATH REST FOR SAINTS.

By Rev. William N. Brewster.

"How many years had you been in your field when you broke down?" was asked a missionary of the Woman's Foreign Missionary Society about to return to her work after more than a year of rest at home. "Three." "How many days in the week did you work?" "Seven."

Is it not true that those two queries would be answered in much the same way by many, perhaps by the majority, of the devoted women sent to our foreign fields? It is a familiar and discouraging fact that many strong, vigorous young men and women return home with broken or impaired health in five years, or even less. We say, "It is the terrible climate." No doubt in many cases it is. Others say, "Overwork." True, the work at best is very hard.

But there is one cause, greater and more universal than all others—one that is seldom mentioned or thought of—it is, *no Sabbath rest*. By this I mean rest one day in seven, whether Sunday or any other day. One day a week of complete rest and change from ordinary employment is to a busy person absolutely necessary to efficient work and a healthful body. God's laws and nature fit perfectly. Has He ever repealed the Decalogue, even in the case of such devoted servants as foreign missionaries? Read that ancient document again. Stop at the fourth, slowly and thoughtfully take it in: "Remember the Sabbath day to keep it holy." "O, yes, I do that; every hour is occupied with work for God." But, dear conscientious worker, fearing to stop one day a week lest God cannot manage His cause without you, *read on:* "Six days shalt thou labour and do *all* thy work." Is Sunday employment work? Is teaching, studying, visiting, managing the mission for five days, work? Do five and one make *six?* Then, according to the law of Sinai, the week's work is *done*. This law was confirmed by our Lord. "The Sabbath was made for man." Was it not for physical as well as spiritual man? Do Christians need it as well as heathen? Let the long list of missionaries sent home for recovery of health before their time testify. Bishop Thoburn says he broke down at the end of two years, and the reason was not too much work, but neglect of a "Sabbath rest." Bishop Taylor, that marvel of endurance, always takes one day a week, in which he quits entirely, and he requires his helpers to do the same.

"But there is so much to do." True; and that is why you should work in God's way. Can you improve upon it? Every hard worker knows that, in mental work especially, the amount accomplished in a given time does not primarily depend upon the length of time consumed, but upon the way it is used. One vigorous hour is worth a whole drowsy day. The "Sabbath rest" gives that tone and vigour to mind and body. The writer has tested this carefully, and can testify that he can do far more in six successive days than in seven. And he challenges any weary non-Sabbatarian to a two months' experiment. If he is flesh and blood he will find it true for himself. "But how is it possible for missionaries to quit, with so many calls upon their time every day?" Well, it may not be possible to always get an ideal rest day every week. But even a partial failure is better than no attempt at all. And occasionally missing it altogether is better than fifty-two times a year. But is it likely that He who thundered upon Sinai will put one of His servants where it is necessary for him to habitually violate one of His distinct commands? Can language be plainer? "Six days shalt thou labour and do all thy work." Let the believer read those words, and then before God say, "I am too busy about Thy work to obey Thy command."

"How can I?" *Quit.* If you wait until you see nothing more to do you will neither sleep nor eat. Quit, as conscientiously as you work the other six. Do it "for Christ's sake," and thank Him that He said, "The Sabbath was made for man." Your motive is not laziness, but industry. Make no engagement for that day that involves labour any more than you make secular engagements for Sunday. Arise in the morning when you feel like it. Go away, if possible, where the work, tools, and scenes will not remind you of daily cares. Do not think of them. Solve no knotty problems. Trust God to take care of His vineyard, while you obey His command.

If all the agents sent out by our missionary societies would conscientiously do this I doubt not it would save many thousands of God's money every year, besides preserving to the heathen world many valuable workers who break down just when they begin to be most useful. Four years ago Mr. Moody conducted a "convention of Christian workers," in Tremont Temple, Boston. The question for discussion one afternoon was "How can we, as Christians, promote Sabbath observance?" Several had spoken and spoken well. In closing the discussion Mr. Moody said, among other good things, the following: "Now, I am going to cut close." Turning to the ministers upon the platform, "How many of you preachers work seven days in the week? I want to tell you, I am a younger man to-day than I was ten years ago. When I first began this work I thought I had to work all the time. I was tired all the time. Before I would get through preaching the people were tired. I was wearing out fast. For ten years I have been resting Saturday. I do nothing but rest. I go away from my meetings, do not talk about them, do not talk religion. When Sunday comes I am as fresh as from a vacation. And I can preach twenty-five times a week and grow young at it."

Dear conscientious toilers, learn the lesson. Learn it before you must come home for a year or more, or perhaps for ever. It would be worth years of useful living to many of earth's saints to take a Sabbath rest.

Singapore, Straits Settlements.

FIVE PLEASANT WORDS.

Five of the sweetest words in the English language begin with H, which is only a breath; Heart, hope, home, happiness and heaven. Heart is a home place, and home is a heart place, and that man makes a sad mistake who would exchange the happiness of home for anything less than heaven.

The Government of Java have forbidden under heavy penalties, the slaughter of lizards, the fact that noxious insects are increasing in the island having been traced to destruction of the lizards, in order that purses, &c., might be made from their skins.

A LAY MISSIONARY.

The Basel German Evangelical Mission have reprinted from their 49th Report, the brief sketch of the life and last days of Mr. Charles Stocking of Cannanore, who for thirty-seven years was a lay-preacher in connection with the mission. He was converted in 1848 under the ministry of Hebich the well-known German missionary. He describes his preaching as though "hot lead was being poured into his bones, when the echo of the thunders from Sinai were heard, condemning his sinful ways, and it seemed to him as if he were nailed to his seat and could not move, when the sweet invitations uttered in the name of Him who first pronounced them, viz: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,' struck his ear, and when he saw the Lamb of God taking away the sin of the world and his sins too. His darkness became enlightened, and he passed from it into the light, yea, from death into life." Mr. Stocking was born in England in 1816, and died early in this year at the advanced age of seventy-two, after having lived in India forty-nine years, during forty of which he was a teetotaller. He never went to the hills during that time, "was always hale and strong, and scarcely knew what sickness was."

THOU SHALT NOT COVET
THY NEIGHBOUR'S CASH.

A correspondent of the London *Echo* (one of the chief metropolitan evening papers) speaks on this wise on the subject of the breaking of the Tenth Commandment:—

What is gambling? There is only one honest answer. It is the attempt to get somebody's money without earning it, and without stealing it. It does not actually come under the category of thieving, but the spirit of the gambler is essentially the spirit of the thief. When one man enters into a contest of luck or cunning with another man, what is he really doing? He is simply trying to find the shortest cut to the possession of money not his own. Let him do that a sufficient number of times, and he will find that the shortest cut is to cheat, and pick a pocket, or rob a till. A great deal of what goes on as gambling is, oddly enough, associated with what is called "good fellowship." Hand round the cigars! Draw another cork! Shuffle the cards! What are the odds? We won't go home till morning! Yes; it has about it not a little of the flash and ring of "jolly good company." Poor fools! If every one of them could find it in his heart to pocket his friend's money, and go away exultant, with the certain knowledge that the loser must in many cases, be miserable or in despair, what a gang of mean scoundrels they are after all—perhaps without knowing it— a kind of highly developed pack of wolves, ready enough to yelp and run together, but equally ready to fall upon a wounded wolf, and pick his bones. When the gambler's spirit takes possession of a man, the real spirit of good fellowship is bound to go. He becomes cunning, cynical, callous, selfish. The whole tone of the man is bound to get lowered. He plays for self; he discards pity; his speciality is that he must be utterly oblivious of the interests of other people. Is there any one single feature in the gambler's life, any one single feature of the gambler's method, that can by any construction be considered anything but low, even though he is gentlemanly in his manner, and not at all a cheat? He is essentially mean; and they who see him as he really is can only regard him with contempt.

—A lady in New York is doing, and doing successfully, a very difficult office of philanthropy. Mrs. Ernestine Schaffner visits the police courts, and when a prisoner seems to her to be innocent she furnishes bail, and, at her own expense, engages a lawyer. It is said that that she has always won her cases, and never lost by going bail.

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—A Brahmin who has been lately baptised was surrounded by a number of Hindus in a little town near Amritsar, "You became a Christian for bread," said they. "Certainly I did," was the reply; the heathen were overjoyed, "but stop," added the speaker, "it was the Bread of Life."

—At the July meeting of the Lucknow United Missionary Conference held at the Zenana Mission Home, Hazratgunge, Mr. R. C. Bose read a paper on "The best methods of working among the educated Natives of India." A special committee reported that permission from the proper authorities had been secured for placing Scripture Texts (in English and the vernaculars) in the Railway station; also for placing Bibles in the Railway waiting-rooms.

—The Lucknow Dasehra meetings, to be held in October promise to be of great interest, as usual. Bishop Thoburn has consented to take charge, and a large attendance is expected. The meetings will probably begin Tuesday, Oct. 1st, and close the following Sunday. Those intending to be present are requested to communicate with Rev. B. H. Badley.

—At Grant Road Church, Bombay, on Saturday evening last, the Rev. W. St. Clair Tisdall gave an address to educated Natives on "The Testimony of Man's Intuitions." He dwelt upon the facts that the desire for happiness was universal throughout humanity, that sin was an illegitimate attempt to satisfy the craving for happiness, that happiness to be perfect and therefore real must be eternal happiness, and that that eternal happiness was only to be found in Christ. Rev. C. E. Delamater presided.

—From Simla the news comes of the death of Mrs. Rebsch, wife of the Rev. W. Rebsch, for many years an honoured missionary of the C. M. S. at Kotegarh, and now resident at Simla. Mrs. Rebsch had been suffering for two months. She was widely known and respected; in and around Kotegarh her name is a household word. Deep sympathy will be felt for Mr. Rebsch in the heavy trial which he is called to bear in the loss of her who had been constantly with him for 43 years.—*Punjab Mission News.*

—The Adelaide branch of the London Missionary Society have applied to the directors to set apart a special portion of India to be worked by Australian missionaries, to be supported by the Australian churches. Miss Lois Cox is proposed as the first agent.

—In March last Bishop Burdon, of South China, ordained two Chinese converts to the ministry in the Fuh-kien province. These make twelve Chinamen admitted to the ministry in that mission of the C.M.S. The first convert was baptized in 1861.

—There is only one Church of England place of worship in Port Said, and no other Protestant one for the German and French populations, which are both large. All efforts, therefore, made to preach Christ in this place are worthy of support, whether it be by the Bible Society, or by a mission-hall, or a Seamen's Rest—all are not too many. There are said to be 16,000 inhabitants in Port Said, including the Arab town, and it is still growing in importance.

—The Rev. E. B. Savage, of the London Missionary Society, Murray Island, Torres' Straits has successfully established new stations among the tribes of Fly River, New Guinea. At Kiwai the principal village of the island of that name at the mouth of Fly River, and also at Uabuda and Sumaint, work has been commenced with many hopeful indications. At the latter place, Kusi, one of the students of the Murray Island Native Teachers' Christian Training Institution was located with the chief, who promised to take care of him, and said, now that he had a missionary among his people, they would abandon their heathenish practices and listen to the word of their teacher.

—On Nguna, in the New Hebrides, where Mr. Milne laboured seven or eight years without the least encouragement, there are now 360 members in full communion. Last year 120 adults and 57 infants were baptised.

—The Rev. A. J. Carne, the Wesleyan missionary at Samoa, his wife and two children, have had a remarkable escape from drowning. A boat in which they were voyaging was caught in a whirlpool and upset. They were in the water for more than two hours.

—In his *Sword and Trowel* notes for July, Mr. Spurgeon refers to a will case in which the Stockwell Orphanage was interested, and says: "Wills are so complicated that executors dare not act except as a court of law directs, and in such cases the trustees of the Orphanage may be compelled to be parties to the suit, not with the view of getting anything by litigation, but simply to obtain an authoritative interpretation of doubtful codicils. Friends had better give their money while they live."

—Miss Lloyd, Honorary Secretary of the Church of England Women's Missionary Association, says she has been staying several days this year at Port Said on her way to and from Palestine. She speaks of the abounding wickedness of the place and of the good done by the Seamen's rest. She says that seventy-eight per cent. of the ships going through the Suez Canal are English, and surely this leaves a grave national responsibility on us as regard Port Said. It ought to abound in good works for the Master, and, as one of the great gateways for the commerce of the world, it affords a grand opportunity for evangelisation of all kinds.

—The *Friend of Missions* describes a valiant soldier of the Cross in Spain. He is a member of the Valladolid Church and gains his bread by selling provisions, but his chief business is God's business. The priests have denounced him from the altar, excommunicated him, told the people not to buy from the heretic, threatened to have him beaten or assassinated, but he holds on his way, saying, "Fear not them which kill the body," and the more the priests curse, the more the villagers buy from him. He has prepared four villages for the Gospel, and now appeals for evangelists to carry on the work.

—The *West Indian Wesleyan Watchman* speaks of a gracious wave of reviving power as recently passing over some of their churches. "Hundreds of our careless formal members profess conversion, believers have been quickened, and scores have been gathered out of the ranks of the unsaved."

—The London Baptist Association are now making definite arrangements for the establishment of a mission on somewhat similar lines to the Wesleyan "Forward Movement." John-street Chapel, Bedford-row, W. C. (where the late Hon. and Rev. Baptist Noel ministered), on account of its venerated associations, its exceptional position among the masses of the people, and its situation in the very heart of the Metropolis, is to be adapted as a centre of aggressive evangelistic work. The committee think this plan will be better than obtaining a central hall, and believe it will be well to try the work as an experiment in one place first. Rev. J. E. Shepherd, pastor of John-street Chapel, is to be the leader of the work, he will be assisted by another minister to be appointed.

—Dr. Reid is bringing out a revised edition of his well known "History of the Missions of the M. E. Church," corrected up to date.

In a church in New York, says the *Christian Standard*, the writer found the following "Hints for Church Attendants" on printed slips scattered among the pews: "1. Prepare for divine service in your closet, not at your toilet. 2. Be early at church, and occupy the moments before service with meditation and prayer. 3. Consider the sermon, no matter who may be the preacher, as a message to you from God, not as an effort of man. 4. Pray before, during, and after the service for the minister and your fellow-worshippers. 5. In God's house, all should be 'kindly affectioned one to another with brotherly love, in honour preferring one another; greet cordially those around you; welcome strangers into your pews; but let all be done reverently, and for the glory of God.

6. Give according to your means. If you spend money for dress and luxuries, do not stint your offering for God's house. Always begin to economize with self first and with God last. 7. Carry your religion into your daily life."

—Mr. George Muller of Bristol is at present at Simla. He preached in the Union Church the first Sunday after his arrival, and spoke at a meeting the next day. Since that time his health has not been in a condition for public work. He intends to stay in Simla the rest of the season and hopes as his health improves to undertake further service there.

—Captains Coad and Russell of the Salvation Army have been holding meetings and visiting at Simla, where it is stated they have created a good impression.

—Mrs. Paterson, of the Church of Scotland Mission, Madras, has died of typhoid fever at Point de Galle. Mr. Paterson is slowly recovering from the same complaint.

General News.

—Those who are interested in the subject of "cheap passages" between England and India would do well to obtain a pamphlet from Messrs. Watson & Co., of 28, Apollo Street, Bombay, containing a quantity of newspaper correspondence upon the subject, which arose upon the extraordinary asservation of a correspondent of the Allahabad '*Pioneer*' that no "lady" ever travelled less than first-class P. & O. A great deal of trouble may also be saved by intending travellers by Overland Routes by consulting "Cook's Oriental Travellers Gazette," to be obtained at 13, Rampart Row, Bombay.

—Mr. Caine writes that he hopes to come to India to attend the National Congress next December, spending two or three weeks in Southern India.

—On Monday morning, an accident occured at the Dum Dum junction on the Eastern Bengal Railway. The Khalna mail running to time with a clear line message, on turning the curve sighted a goods train from the East India line, which usually allows the mail to pass, and then follows. The driver of the goods train mistaking the signals, or thinking to clear the mail, went ahead at the junction of the two lines, and having collided, the mail engine and tender were derailed. The rails were bent, and the displaced wagons smashed. No lives were lost, and no passengers were injured.

—Three European lads, named Pearson, Lyle and Harrison, belonging to the Diocesan School, Panchgani, were drowned in a large tank, where they had gone to swim, on Saturday last. At one o'clock in the afternoon they were missed, and a search was made for them. Pearson's body was seen floating on the surface of a tank. The tank on Table Land was dragged the whole of Saturday, but nothing was discovered until Sunday, when the bodies of the other lads were also found floating on the surface. Much sympathy is felt for the parents. The sad event has cast a gloom over Panchgani. The parents of the two former lads are at Hyderabad (Deccan).

—Serious floods are reported from the Sibsagar district, where thousands of ryots' houses are under water. The trunk road is said to be submerged in many places, and the current along it is so strong that people have been washed away and drowned.

—A crowded meeting was held last week in the Ripon Hall at Sholapur for the purpose of concerting measures to open a female medical school and hospital here. Miss Sorabjee addressed the meeting in Mahratti and English. Resolutions were adopted to establish a branch of the Lady Dufferin Fund, appointing an influential standing Committee. A subscription of Rs 700 was raised on the spot.

—The petroleum operations in the Rawal Pindi district, it is stated, have not so far been attended with much success. The borings were carried to 700 feet, but a series of accidents to the tools prevented a further depth being reached. Work has now been suspended until the cold weather, when it is proposed to change the site of the borings, and try other oil-bearing strata in the neighbourhood.

—Atlanta, Ca., U. S. A. has a paper house. No wood brick, iron, or other material, is used about the building. It is a neat little store, painted sky-blue, and was erected by a Frenchman, who is agent for the paper of which it is constructed. The weather-boarding, the roof, and the floorings are all made of thick, compressed paper boards, impervious to water, and as durable as wood.

—The mail steamer Kinsembo has carried news to Liverpool from the West Coast of Africa, which confirms all that has been stated of the privations undergone by Mr. Stanley and his force, and the numerous deaths in consequence of the hardships endured by the expedition. On the 14th May the steamer was at Banama at the mouth of the Congo, and there found Mr. Herbert Ward and 17 men out of 200 forming Major Barttelot's force. Mr. Stanley himself was reported to be in rags and shoeless, having to use skins as a covering for his feet. His hair had turned white as snow, and he only had 200 men left out of 600. The men died wholesale by the roadside of starvation and exhaustion. Mr. Stanley had joined Emin Pasha, who had a following of 9,000 men, and was travelling east for the coast with large quantities of ivory.

—An Austrian *savant* has obtained a harvest of 4,000 sponges, which are the result of an experiment of literally sowing small parts of living sponges in a soil favourable to their production The cost of the 4,000, which have been growing for the last three years, is a little over £11, everything included. The experiment is to be repeated on a larger scale in Dalmatia.

—The Hungarian Government have decided to remove the rocks which now obstruct the navigation on the Lower Danube at the Iron Gate. It is proposed that these works shall be commenced in the spring of next year; but as trials of blasting apparatus, materials, &c., have to be made during the present year, the Minister of Public Works in Buda-Pesth is prepared to receive tenders for the works.

—Wild beasts on the streets of Chicago caused a scare on May 18. says the *Indian Witness*. Just as a circus wagon was crossing the tracks on the Chicago and Evanston Railroad a train dashed up. The engine struck the rear of the wagon and smashed it. Instantly a lion, two large wolves, and a panther leaped out through the opening, and made a break for liberty. They went in different directions, and with such speed that the circus employéés lost sight of them. People on the street fled at their approach, and for more than half an hour there was a panic in that section of the city. Eventually the lion was found crouching on the top of a pile of lumber, and with some difficulty was coaxed into an undamaged cage. Soon afterwards the other animals were traced and secured, but it was some time before the terrified people who had seen them bounding down the streets or heard their roars and howls ventured forth from the refuges to which they betook themselves.

—No inconsiderable amount of blood has been spilled during the erection of the Paris Exhibition, which so many are now flocking to see. It is calculated that 6,350 men were treated for injuries or for illness resulting from exposure; 300 workmen hurt their legs; 260 received severe injuries in the eyes from projecting timbers or bars of iron; 114 were scalded or severely burned; and 50 had their fingers cut off. The deaths from falls are put down at 24, but it is believed that they were far more numerous. Eiffel's Tower and the Machinery Hall caused the loss of many lives.

—President Harrison will not be interviewed on Sunday. On that day political conversation drops as soon as started by any visitor.

—An ornithological phenonemon—an uncanny bird—is paying Bulgaria a visit. The plumage of the head, the neck, the wings, and the tail is black, with a greenish-metallic gloss; the feathers on the breast and back are white, with a yellowish-russet admixture. The length of the body, from the beak to the end of the tail, is about eight and a half to nine inches. These birds destroy a large number of locusts (the valley of Sophia is just now pestered with these insects), for which reason the Government has prohibited their being made an object of sport, which was at first the case. They are now placed under official and general protection, the same as storks and swallows. The appearance of these strange-looking birds has given rise to superstitious interpretations, as they last favoured that region immediately before the Russo-Turkish War.

—There has been a somewhat novel strike at Singapore, says the *Bombay Gazette*, where an ordinance was lately passed enforcing the payment of a license-tax on all the pawnbrokers, and the result has been that they have, all of them, closed their establishments.

—At the corner-stone laying of a Baptist church in Arkansas the other day the Attorney-General of the State made an address and the Governor offered prayer.

—Over 9,000 labourers have been sent home to Jamaica from Panama. Great distress and destitution prevails on the Isthmus and labourers are leaving as fast as they can obtain means.

—In a letter from Rev. J. H. Sobey, of Limon, Costa Rica, he says:—"Jamaica, as you know, was formerly considered a deadly climate, but drink was the cause of so many deaths among Europeans. Some took it ignorantly, believing it would do them good, whereas it shortened their days. Now, if men are abstemious, they can live longer in Jamaica than in many parts of the world, including England. This republic, as a whole, is healthy. We have not to travel far before we get to an elevation of four thousand feet, where the city is built, and where probably I shall reside a part of my time when the railway is made, as it will be in a few months. Since leaving England I have, upon the whole, been able to do more Christian work with less sickness than when at home.

—Sixty years of wedded life terminated on both sides within twelve hours! Such was the remarkable feature in connection with the death the other day in his ninety-second year, of Rev. Richard Harvey, Canon of Gloucester Cathedral, and of his wife, who had passed away in her eighty-sixth year, twelve hours earlier.

—A saloon keeper of great prominence in Long Island City, N. Y., having failed to receive a license, has given up his business and transformed his saloon and dance hall into a chapel for religious and temperance meetings. Services were held on a recent Sabbath and a large number of persons signed the pledge.

---The P. and O. S. N. Co.'s s. s. *Peninsular*, with the outward English mails of the 12th instant, left Aden for Bombay at 9 p. m. on Monday night.

—The total number of deaths registered in Bombay during the week ending Tuesday, 23rd July, 1889, was 538, being 43 more than the preceding week and 47 more than the week ending the 17th July, 1888; 11 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 18; Brahmins, 16; Caste Hindus 277; Hindu outcastes, 50; Mussulmans, 118; Parsees, 29; Jews, 1; Native Christians, 17; Eurasians, none; Europeans, 9; while the rate of mortality per 1,000 of the population was 29·28. There were 125 deaths from remittent fever, being 20 more than the last week, and 17 more than the corresponding week of last year. There were 22 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 7. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 70, 63, and 16 last week, against 96, 11, and 21, respectively, in the corresponding week in the last year. During the week 299 births were reported in the different districts.

—The rainfall registered in the different districts of Bombay, up to date of July 25th is as follows—Byculla 54 in. 30 cts.; Fort 60 in. 17 cts.; Esplanade 60 in. 31 cts.; Colaba 50 in. 80 cts.; this is considerably more than the rainfall up to the same date last year and also more than up to the corresponding datein 1887.

—The rate of exchange this week is 1s. 4¼d.

Telegraphic News.

London, July 19th: At a conference held of leaders in the bimetallic movement, it was resolved to form committees, and call meetings in the principal constituencies for the purpose of fowarding the movement.

20th: Mr. Boulnois, the Conservative candidate, has been elected member for Marylebone (East) in the place of Lord Charles Beresford, resigned, having polled 2,579 votes, whilst Mr. Leveson Gower, the Gladstonian Liberal candidate, only polled 2,086.—In the House of Commons last night, Dr. Cameron moved the adjournment of the House, in order to discuss the retention in office of the venal mamlutdars in the Bombay Presidency. Sir John Gorst, in reply, said that Lord Cross was unable to repudiate the unfortunately wide immunity promised them by the Government of Bombay. Sir John dwelt upon the difficulty arising from the twofold function of the mamlutdars, and undertook that if the matter was left in the hands of Lord Cross justice would be done. The motion was then withdrawn.—General Boulanger has issued a manifesto, in which he announces that as a first protest against the recent Bill passed by the Chamber of Deputies, forbidding anyone to stand for more than one constituency, he will stand for eighty districts at the elections for the Council-General.—Mr. Parnell arrived in Edinburgh yesterday, the object of his visit being to receive the Freedom of that city. His reception has been of the warmest and most popular kind.

21st: Subsequent to receiving the Freedom of the City of Edinburgh, a great meeting was held, when Mr. Parnell made a speech, in which he refuted the idea that if autonomy were granted to Ireland, she would be ever actively hostile to Great Britain.—The case of O'Brien *vs.* Lord Salisbury, which has been tried at Manchester, was concluded yesterday, and resulted in a verdict for the defendant. The charge brought against Lord Salisbury was that in a speech his Lordship made at Watford last March he libelled the plaintiff, who now claimed ten thousand pounds damages.

Paris, 21st: The French Government, in reply to the last Egyptian Note, have finally refused their adhesion to the scheme for the conversion of the Egyptian Preference Debt.

London, 22nd: General Boulanger has issued another Manifesto, in which he scoffs at the charges in the indictment brought against him by the Committee of the Senate and accuses the Ministers of shameless suborning of witnesses.—The Select committee of the House of Commons which was appointed to consider the question of the grants to Prince Albert Victor and the Princess Louise of Wales presented their report at this afternoon's sitting. The Committee recommends the payment to the Prince of Wales a yearly sum of £36,000 in addition to his present allowance, in order to enable him to dower his children. The Queen insists that her right to ask Parliament to provide a dowry for any of her grandchildren shall not be prejudiced by any decision upon which the House shall arrive in the present case.—Russia has presented a large tract of land to her Mussalman subjects in Kabarda, which was formerly their resort before the conflicts with Turkey.

Canea, 22nd: The Cretan insurgents have expelled the Turkish authorities at Vamos and Cidonia and burnt the archives of the Government. The peasants in alarm have taken refuge in the town of Retimo. It is apprehended that unless the Porte concedes the reforms asked that the different parties in Crete will coalesce and demand the annexation of the Island to Greece.

London, 22nd: The Earl of Hopetoun has been appointed Governor of Victoria.

Paris, 23rd: The *Republique Francaise* states that the High Court intend to declare that General Boulanger, Count Dillon, and M. Rochefort have forfeited their civil rights.

London, 23rd: The Judges of the Queen's Bench Division have upheld the right (?) of Mr. Bridge, the Bow St. Magistrate, to refuse to grant a summons against the Duke of Cambridge. The case has therefore collapsed.—*Republique Francaise* states that in addition to forfeiting their civil rights, the High Court of Justice will also declare General Boulanger, Count Dillon, and M. Rochefort to be ineligible, and that their property will be sequestrated.

London, 24th: At yesterday's sitting of the Special Commission, Mr. Parnell was examined, and stated that Egan had carried off all the books of the Land League, but that the documents connected with it had been destroyed.—Mr. Parnell refused to instruct Munro and the Paris bankers to disclose the accounts of the League, and said it was imperative that the nature and extent of its present resources be kept secret, because future political movements may depend thereon.

Belgrade, 24th: The ex-King Milan arrived here to-day. His visit is ostensibly connected with private affairs. He was welcomed on reaching the capital by King Alexander and the Regents.

London, 24th: The Scotch Local Government Bill has been read a third time in the Commons.

Lisbon, 24th: The Portuguese Government have concluded a contract with Mr. Sawyer, the engineer, to complete the Delagoa Railway.

Paris, 25th: The crusade against Boulangism continues, and a wholesale dismissal of officials, who at all sympathise with the General and his party, has taken place.

London, 25th: At to-day's sitting of the Parnell Commission, the taking of evidence was concluded, and at the request of Sir H. James, counsel for the *Times*, the Commission was adjourned until the 24th October.—At yesterday's sitting of the Parnell Commission, Mr. Moloney, who was formerly employed as a clerk in the Land League Office, produced four of the League account books, and testified on being examined that these showed a sum of £94,000 unaccounted for.

STRAY NOTES.

By An Observer.

—"A Zoroastrian" in the *Indian Spectator* has a long article upon a question that he says he cannot answer himself, and "does not know whether anybody can." He says,

Wanted.—Somebody who knows how to pray and who can teach it to the masses.

Any Christian who has been born again, and who is living in separation from all known sin can speedily answer this question. Such an one knows that every moment of his life is made bright with the thought that he has the right *boldly* to enter into the presence of Jehovah through the blood of Christ. One of the most note-worthy signs of many thorough Christian conversions is the fluency with which men belonging to the "ignorant masses" can speak to God. Let the "Zoroastrian," come as a sinner to God, and, to use a homely expression, "believe in the Blood," and he will have found out the secret of prayer for himself and also how to "teach it to the masses."

—Much dissatisfaction is being felt in some quarters in London at the treatment accorded to a Salvation Army procession in the Strand by the Metropolitan Police the week before the last mail left. It appears that this procession, on the way to a great meeting in Exeter Hall, was violently broken up by the police, flag-staffs being broken and instruments seized &c., &c., although the interruption to traffic would have only been for a few minutes. In the next week the traffic in the principal thoroughfares is stopped for a whole day, in order to make a great display in honour of the Shah of Persia, entailing the loss of many scores, possibly hundreds of thousands of pounds, through interruption to trade.

—Great dissatisfaction is also felt with regard to the betrothal of the of the Princess Louise of Wales, the eldest daughter of the Prince of Wales, to the Earl of Fife. The Earl of Fife is seventeen years her senior, and one of the boon companions of her father. He is a direct descendant of one of William the Fourth's illegitimate children, and bears a disreputable character himself; two of his sisters were divorced and a third ran away from her husband. The Earl of Fife is a very wealthy man, having an income of some £70,000 a year, but the Princess Louise's betrothal to him was made one of the excuses for increasing by £40,000 the annual income of the Prince of Wales, whose gambling propensities are disgracefully notorious. The whole thing has the appearance of a sale, and a most sickening sale, of a daughter by her father. The young Princess, instead of being congratulated, ought to be pitied.

—It is being attempted to draw another red herring across the scent in the Crawford case. The statement of Mr. Ommaney, which was laid before the Secretary of State for India, strongly animadverts upon the corruption prevailing in certain sections of all classes of society in India. Some of the Crawford conspirators have singled out his statement, about the Parsees, and are attempting to get up an agitation amongst them against Mr. Ommaney. But Mr. Ommaney was quite as hard upon the Europeans, and justly so, for the European delinquents in the case have greater light. The great need for India is the Salvation of God. A great pouring out of spiritual life upon the Empire, would do more than any political reformation or revolution. Thank God! there are signs of that out-pouring multiplying every day.

TEMPERANCE NOTES.

The friends of Temperance over the world will be grieved to learn that Mrs. Hayes, the brave wife of the ex-president who banished drink from the White House during her husband's tenure of office, has had a stroke of paralysis and is not expected to live.

Sir William Fox and the New Zealand alliance, of which he is president, have published a strong protest against the sale of intoxicating liquors in the Dunedin exhibition. Sir Robert Stout pleads that the introduction of intoxicants into the Melbourne exhibition proved harmless; but witnesses who probably had better opportunities of judging than he, tell a very different story. The New Zealand protestors state that if the exhibition at Dunedin had been one supported entirely by local efforts, and at local cost, they should have doubted the propriety of their interference; but as a large sum has been promised by the government they feel that as ratepayers they have a right to be heard.

Mr. D. L. Moody once advised all to become teetotallers, and never to enter a public-house except to get some one out. If there were any publicans present, he loved them, he pitied them, but he condemned them, for it was a hellish traffic, out of which they ought to get out as Lot got out of Sodom. Better to be borne to heaven like Lazarus than to roll down to hell in a golden chariot.

Mr. James H. Smith, of the United States Commercial Agency, has sent in a lengthy report to his Government on factory operatives and apprentices in Germany. Speaking of drink he says:—Much complaint is made from various parts of the empire of the immoderate use of strong drink by working men, especially the younger ones. Employers are endeavouring to check this evil by forbidding the drinking of brandy in factories, and by trying to accustom their hands to other and refreshing drinks such as coffee, tea and chocolate, and by enabling them to get cheap but good and nourishing food. To keep them from brandy, a good many establishments are having coffee and other things served to the employees at a slight cost, or free of charge.

A "compensation" clause is at work in Chicago, to which there is but very little opposition, says the *Presbyterian Messenger*. This is the latest news we have heard of its working. A labouring man remained drinking for a corsiderable time in a saloon, and on getting into the roadway he was run over and killed. His widow sued the publican for 5,000 dols.; after a three days' trial she was awarded 3,500 dols. compensation, jointly against the saloon keeper and the property owner.

Teetotalism is spreading in Queensland. Already 50 districts have pronounced against any public-houses existing within their boundaries. Local Option passed in the Parliament there without a division. Ipswich, which once—to quote the phraseology of a colonial paper—"lived in a continual stagger," has now only 17 public-houses for 9,000 people.

The *Little Soldier* relates that a junior soldier of the Salvation Army on asking a man to sign the Army's great petition to the British Parliament in favour of Sunday closing of public-houses, was replied to thus—"Me sign the petition! Why General Booth drinks as much as any man." "That may be," replied the lad, "but, tis from the fountain of life."

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON V.

Sunday, August 4th.—1. Sam. ix. 15-27.

SUBJECT: Saul Chosen of the Lord.

Golden Text.—By ME kings reign, and princes decree justice.—Prov. viii. 15.

In the earlier part of this chapter we learn that Saul the son of Kish was a Benjamite, "a choice young man and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people."

The asses of Kish were lost and Kish sent his son with one of the servants to find them. They searched for three days, through much country in vain, till Saul said to his servant that they had better return or his father would be more anxious about them than he was about the asses. Then the servant remembered that they were close to the city where Samuel dwelt and suggested that they should enquire of him which way to take to find the asses. Saul demurred because he had no money, but the servant produced a quarter of a shekel with which to give the man of God a present. Whilst they were enquiring their way of the maidens at the well, for they seem to have been strangers in the city, "Samuel came out against them for to go up to the high place."

This brings us to the opening scene of to-day's lesson. God had told Samuel "in his ear" the day before that he would send him a man out of the land of Benjamin, who was to be anointed King. As soon as Saul appeared, God told Samuel that he was the man that should reign over the people. He w[illegible]e answer God was giving them to their im[illegible]nate prayers. The Lord said, He had l[illegible]upon the people, their cry had come [illegible], and Saul should deliver them out o[illegible]f the Philistines. *Little did Saul ki[illegible]t the long weary search for his fathe[illegible]s was leading him.*

Samuel's greeting must have been a great surprise to Saul, when he told him at once that the asses were found, and invited him to stay with him and eat, and still more so, when he said, "And on whom is the desire of all Israel? Is it not on thee, and on all thy father's house?" Saul answered in surprise that he was a Benjamite, the least of all the tribes of Israel, and his family was the least of the families of Benjamin. But Samuel brought Saul and his servant in to dine, and gave them the chief place among the thirty invited guests, and a special dish was set before Saul.

Samuel does not appear to have introduced Saul to his guests as their future King. It was simply a method by which he himself was to become acquainted with Saul. And it was not till Saul was departing the next day that Samuel revealed unto him the purposes of God towards him. Samuel accompanied Saul to the outskirts of the city and bidding the servant pass on a while, he detained Saul while he anointed him with oil in the name of the Lord, and foretold the coming events of the day, the most important of which was, that when he (Saul) should meet a company of the Lord's prophets, the spirit of the Lord should come upon him also, and he should prophesy. Farther on we read that these words of Samuel were all fulfilled and God gave Saul "another heart."

Saul was evidently and unmistakeably God's choice for Israel. Possessing great natural qualifications and endowed with the spirit of prophecy and a new heart, he made a good start on the royal road to a prosperous kingdom. But it was God's choice in anger because they had forgotten Him, and demanded a king (Hosea xiii. ii.).

Saul little thought when he started to look for his father's lost animals that he would find a kingdom instead. Little events often lead to great practical results in the order of God's providences. There is a "needs-be" for many trifling occurrences, that one can afterwards see so very plainly, were of the Lord's ordering.

The whole course of a life is often determined by an apparently trifling incident. An invitation accepted or declined, the choice of one situation instead of another, an accidental meeting at an hotel or on a journey. In Anna Shipton's excellent books one finds instance after instance where some seeming trifle has turned her footsteps towards a poor wandering soul whom God has privileged her to lead out of darkness into His marvellous light. On one occasion she relates that a passing desire to purchase some cherries from a farmhouse garden led her into that house, where she found a poor invalid to whom she had been sending tracts through a little nursemaid, but of whom she had lost sight for some time previously. The sufferer was already anxious about her soul, and gladly welcomed one who was able by God's grace to lead her to peace and rest in Jesus.

Jesus "must *needs* go through Samaria," (John iv. 4). By His doing so, He met with the woman at Jacob's well and gave her some of the sublimest truths that are the rich heritage of His Church to-day.

SCRAPS FROM LUTHER.

"When, by the Spirit of God, I comprehended these words; when I learned how the sinner's justification proceeds from the pure mercy of the Lord by means of faith, then I felt myself revive like a new man, and entered at open doors into the very paradise of God. From that time, also, I beheld the Bible, the precious sacred volume, with new eyes. I went over the whole of it, and collected a great number of passages, which taught me what the work of God was. And as I had previously, with all my heart, hated the words, 'Justice of God,' so from what time I began to esteem and love them, as words most sweet and most consoling. In truth, these words were to me the true gate of paradise."

* * * *

"I see that the devil is incessantly attacking the fundamental article of justification by faith by the instrumentality of his doctors (teachers), and that, in this respect, he cannot rest or take any repose. Very well, I, Doctor Martin Luther, unworthy evangelist of our Lord Jesus Christ, hold this article—*that faith alone, without works, justifies in the sight of God;* and I declare, that the emperor of the Romans, the emperor of the Turks, the emperor of the Tartars, the emperor of the Persians, the pope, all the cardinals, bishops, priests, monks, nuns, princes and nobles, all men and all devils, must let it stand, and allow it to remain for ever. If they will undertake to combat this truth, they will bring down the flames of hell upon their heads. This is the true and holy Gospel, and the declaration of me, Doctor Luther, according to the light of the Holy Spirit."

* * * *

"Nobody has died for our sins but Jesus Christ the Son of God. I repeat it once more; should the world and all the devils deny it, and burst with fury, this is, nevertheless, true. And if it be He alone who takes away sin, it cannot be ourselves with our works; but GOOD WORKS FOLLOW REDEMPTION, AS THE FRUIT APPEARS ON THE TREE. This is our doctrine; and it is the doctrine which the Holy Spirit teaches with all true Christians. We maintain it in the name of God, Amen."

* * * *

"In my heart faith in my Lord Jesus Christ reigns alone, and alone it ought to reign. He alone is the beginning, the middle, and the end, of all the thoughts which occupy my mind night and day."

* * * *

"A desire of justifying ourselves is the source of all anguish of heart; whereas he who receives Jesus Christ as a Saviour, has peace, and not only peace, but purity of heart. Sanctification of the heart is entirely a fruit of faith; for faith is in us a divine work, which changes us, and gives us a new birth, emanating from God Himself. It kills the old Adam in us by the Holy Spirit, which it communicates to us, giving us a new heart, and making us new men. It is not by hollow speculation, but by this practical method that we obtain a saving knowledge of Jesus Christ."

* * * *

"I should like much to know how it is with your soul. Is it not weary of its own righteousness? does it not breathe at length and confide in the righteousness of Christ? In our day pride seduces many, especially those who do their utmost to become righteous. Not comprehending the righteousness which is freely given us of God in Christ Jesus, they would stand before Him by their merits. But that cannot be. When you lived with us you were in this error, as I also was. I am still constantly fighting with it; and have not yet completely triumphed."

* * * *

"Oh my dear brother, learn to know Christ and Christ crucified. Learn to sing unto Him a new song; to despair of thyself, and say 'Thou, Oh Lord Jesus! thou art my righteousness, and I am Thy sin! Thou hast taken what is mine, and given me what is Thine. What Thou wert not Thou hast become, in order that what I was not I might become.'"

* * * *

"The 'old man' is vanity of vanities—he is wholly vanity, and renders all other creatures vain, how good soever they be. . . . The 'old man' is called *the flesh*, not only because he is led by sensual lusts, but also because, even though he were chaste, prudent, and just, he is not born anew of God by the Spirit."

* * * *

"Shew a spirit of meekness towards the prior of Nuremburg. This is fitting, inasmuch as the prior has put on a sour and bitter spirit. Bitter is not expelled by bitter,—that is to say, devil by devil; but sweet expels bitter,—that is to say, the finger of God casts out demons."

* * * *

"Peace! Peace! You seek peace, but you seek the peace of the world, and not that of Christ. Know you not that our God has placed His peace in the midst of war? He whom nobody troubles has no peace. But he who, troubled by all men, and by all the things of life, bears all calmly and joyfully, possesses true peace. You say, with Israel, peace, peace; and there is no peace. Say rather with Christ, The cross, the cross; and there will be no cross. For the cross ceases to be a cross as soon as we can sincerely say with joy, O blessed cross, there is no wood like thine!"

* * * *

"I don't well know if the plague will allow me to finish the Epistle to the Galatians. Prompt and brisk, it makes great ravages, especially among the young. You advise me to flee. Whither shall I flee? *I hope the world will not go to wreck though Martin Luther fall.* I am stationed here, and obedience permits me not to flee, till He who has called me recall me."

* * * *

"The better things are, the less they please. What is more salutary than Jesus Christ? And yet to most He is a savour of death. You will tell me that you wish to be useful to those who love what is good. In that case, just let the voice of Christ be heard. You will be agreeable and useful, depend upon it; but it will be to a very small number; for the sheep are rare in this region of wolves."

Very heavy rain has fallen at Allahabad and the surrounding district, which has caused great damage to houses, a large number of which have totally collapsed. In the city matters have assumed a very serious aspect indeed, as the streets and lanes are completely under water, and present the appearance of streams, rendering traffic, vehicular and pedestrian, most difficult. All the *kutcha* roads in the new civil station are miniature rivers, while the drains and side walks along the *pukka* roads are completely flooded. There is, perhaps, not a single bungalow that has not sprung a leak; while in many much damage to furniture has been caused.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30 Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

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SATURDAY, JULY 27TH, 1889.

NOTES AND COMMENTS.

"Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works."

The Bible ought to be a much more real book to dwellers in oriental lands than to the denizens of a western clime. One cannot travel far in India without seeing objects and incidents that remind one of Scripture illustrations and throw a new and forcible light on many passages of the Book of Truth. The women going to the well at eventide, the ox treading out the corn, two women grinding at the mill, a man carrying a lamb in his bosom, or a young goat upon his shoulders,—all these are too familiar to need more than a passing allusion. In travelling one notices too, that the highways—the *pukka* roads—are all "cast up," (Isaiah lxii. 10) considerably above the level of the surrounding country, on account of the rains, of course. Every river bed that threads its way through the country, with its attendant belt of luxuriant growth, cannot fail to remind one of the "trees by rivers of water, whose leaf shall not wither."

On every high hill and under every green tree (Ezek vi. 13), are to be seen traces of idolatry, from the heap of rough stones daubed with red, to the more elaborate shrines and temples. Christians, too, living in the midst of idolators, will not unfrequently have their principles tested in the course of their morning walk by offered gifts of fruit and flowers which have just been presented to idols (1 Cor. viii. 10). The absence of clocks and watches and the small account set upon time, makes the custom of calling people to the feast "when all things are ready," a very necessary one. While watching the manufacture of the native *chappatties* one is reminded of the "cake not turned" (Hosea vii. 8) and a visit to the corn market will explain how things are "winnowed with the shovel and the fan." (Isaiah xxx. 24). The *Chamars* never pursue their work of skinning dead animals without a practical verification of Luke xvii. 37, "wheresoever the body is, there will the eagles be gathered together."

The truth that the spiritual desert shall rejoice and blossom as the rose under the refreshing rain of the Holy Spirit, when Christ's faithful ministers go forth at His command, is vividly and forcibly illustrated to the missionary, in the beginning of the monsoon, as he sees tracts of land, before apparently so barren and dead, now verdant with fresh foliage and springing flowers. In the hot weather again when all the land is parched, as we pass some carefully irrigated vegetable garden, or some bed of luxuriant blossoms preserved amid the heat by constant watering, the blessed words of promise to the faithful child of God come home with power, "and *thou* shalt be like a watered garden."

It is an encouraging fact that there is one Zenana visitor in Bombay (we do not affirm that she is the only one), who spends the whole of her time in teaching the Bible, and direct gospel work. When she commenced two or three years ago, only five or six houses were open to her, but gradually they increased and now she has as many as she can visit. This work occupies five days a week. On Saturdays, accompanied by another lady, she takes a baby organ and going into a *basti* where the poorer people dwell, they [illegible] and sing and preach the gospel, often [illegible]g as many as sixty or eighty to liste[illegible]e. The same lady who, by the way [illegible]ive of this country, and proudly [illegible] her nationality, has prevailed upo[illegible]aster of a Hindu private school to allow her to teach the Scriptures there, and on Sundays he gathers his boys for a Sunday School under her supervision.

The Church Mission School for Beni-Israelitish children in Bombay under the care of Miss Trott and Miss Campbell is rapidly increasing in numbers and in every way progressing. On the last Government examination day the children all assembled half an hour before the time appointed for the Inspector to arrive, in order to join in their usual morning hymn and prayer before beginning the work of the day. The Inspector entered during the prayer and at its close remarked to the teacher, "This is what we lack in our [Government] schools." The teacher replied "This is our secret of success." The examination was thoroughly satisfactory. The little scholars rise at the early hour of five during the hot weather in order to have time for their Bible reading and work before school, which opens early during that season. It is a very encouraging fact that these children so earnestly study the Bible, as most of their people fear to read or take in their hands the Holy Book lest they should be suspected of becoming Christians.

Meetings were arranged at Montreux, Switzerland, to receive Captain Stirling of the Salvation Army immediately on her release from her imprisonment at Chillon Castle, but the authorities forestalled any demonstration by producing a warrant to expel her from the Canton Vaud. So she left at once for Lausanne, and telegraphed to the British Ambassador the fact of her expulsion.

DO WE SING WITH THE HEART?

By a Lady Missionary.

The *St. Louis Christian Advocate* gives eight reasons why everyone should learn to sing, the last and chief of which is that a good voice should be used in the service of God, and "the voice of man is chiefly to be employed to that end." We have abundant scriptural authority for praising the Lord in song, "singing and making melody in your hearts to the Lord," speaking to one another "in psalms and hymns and spiritual songs," and in all ages God has accepted the heartfelt thanksgiving of His people when wafted up to heaven on the wings of song; yet we are nowhere told that God is pleased with singing that comes from the lips alone. Many an elaborate "song-service" is in the ears of God only an empty sound.

We know a congregation where the minister after the solemn announcement, "Let us now sing to the praise of God," frequently gives out the hymn in which the lines occur—

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul refreshing view
Of Jesus and His word?

What peaceful hours I once enjoyed,
How sweet their memory still,
But they have left an aching void
The world can never fill.

The congregation sing these words with solemnity and all apparent earnestness, yet a short time afterwards, not unfrequently, the same voices join in singing with equal fervour

Oh wondrous bliss, Oh joy sublime,
I've Jesus with me all the time!

It is clear to the thoughtful listener that both of these, sung by the same persons and at the same service cannot be the expression of the feelings of the heart, and so cannot be to the glory of God. Pastors should feel that the singing as much as the prayers should be the going out of the heart to God. The hymns should be prayerfully and thoughtfully selected and the people should be encouraged not to join in the singing unless their hearts can join as well as their lips. Often when we have heard such hymns as "Beulah Land" and others expressing deep spiritual experience sung by lips which have never been employed in witnessing for Jesus, by persons who from their lives very evidently know nothing of His love, the sound has jarred painfully on our ears. If we with our imperfect spiritual sense notice the discordance in the music when the heart does not go with the voice in the song, what must the discord be in the ears of God?

There is a story of a marble-cutter with chisel and hammer, working a block of stone into a statue. A preacher who was looking on said, "I wish I could, on hearts of stone, deal such transforming blows?" "Perhaps you might," was the workman's quiet answer, "if like me, you worked on your knees." We are deeply and unalterably persuaded that the power of prayer is the lacking, if not the lost power of the Christian pulpit of to-day. The work done on the knees is the only work that evinces or effects the transformation which is a supernatural sign that God is with the workmen. The Bible studied on the knees, becomes a new book. The cross seen from the knees, wears a new halo; the sermon, wrought out on the knees, thrills with a new power.—*Evangelistic Work.*

PLEASING MEN, AND PLEASING CHRIST.

By Rev. W. H. Lewis.

He who assails wordliness may expect the opposition and condemnation of the worldly, and of all others who are under their influence leaving a very small minority, "the faithful few," perhaps one in ten, the most of whom are little, poor and despised. So you see to advocate such a cause we may have the Philistines upon us; and what shall we do? Some of our cautious and prudential friends say, do as we do. Keep silent and say nothing about it. Then you will escape.

But how can the ambassadors of God keep silent and say nothing about it when they are under the divine command to "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins:" when they are required by the judicature of high heaven to denounce sin of every phase and form in the church as well as out of it—denounce sin everywhere and in every place, among the great as well as the small, among the rich as well as the poor, among the refined and cultured as well as the coarse and illiterate; for "God is no respector of persons." In the work of salvation He practically ignores all human distinctions and makes it the duty of His ambassadors to do the same. "If ye have respect to persons, ye commit sin and are convinced of the law as transgressors." How many of us, ministers of the gospel, are guilty of this sin?

God requires of His ambassadors unswerving fidelity to the cause. His language cannot be misunderstood. Hear it: "When I say unto the wicked, O wicked man, thou shalt surely die: If thou (my ambassador) dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Who can shun to declare the whole counsel of God after hearing these fearful words from the mouth of Jehovah. Take another passage: "Be not afraid of their words, nor be dismayed at their looks. Thou shalt speak my words unto them, whether they will hear or whether they will forbear, be not afraid of their faces."

The Bible is denunciatory of God's unfaithful ambassadors who preach to please the people for the sake of popularity. "The people say to the prophets, prophecy not unto us right things, speak unto us smooth things. They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. One built up a wall, and lo, others daubed it with untempered mortar. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets." Paul said, "If I please men, I should not be the servant of Christ."

"I AM THE WAY."

A lady missionary in Bombay gives the following incident in the course of her work in the Zenanas. Speaking of a visit to a Mahomedan woman she says—"We were reading about the Fall and its consequences, and I said, 'Still, in spite of our sin, God loves us, though He hates sin far more than we can do.' She replied, 'Yes; though we are sinners, we can go to God, and we shall live with Him.' 'Ah,' I said, 'but how can we go? only through the Lord Jesus.' 'Of course,' she said—'how did you come up into my room? Was it not by the staircase? So only through Jesus Christ can we get to heaven.'"

THE TRAFFIC IN INTOXICATING DRINKS AND DRUGS.

By Rev. Thomas Evans.

I have lately been favoured with a copy of the Excise Report in Bengal for the year 1887-88. From that Report I find that the total excise revenue of Bengal for last year was Rs. 1,08,62,055, which is an increase of Rs. 7,61,864 on the receipts of the previous year. I will take the total in round numbers of 108 lakhs in order to show under the main heads of excise revenue how many lakhs each of excisable articles produced, as well as show the percentage:—

Article.	Revenue in Lakhs.	Percentage on total revenue.
Country spirits	... Rs. 52	48·1
Ganja, siddhi, &c.	.. ,, 23	21·4
Opium, madak, &c.	... ,, 21	19·4
Tari or toddy	... ,, 7	6·5
Imported wines	... ,, 2 1-10	2·
Pachwai	... ,, 2	1·8
Rum	... ,, 0 9-10	·8
Total	... 108	100

From the above we will see that while there has been an increase of over 7 lakhs in the whole revenue, the *country spirits* is more than double any other item in the receipts, and it is in *this* one article that the chief increase has taken place. The increase in *ganja* is Rs. 2,75,328, in opium Rs. 1,13,865 in other articles (9 in all) some thousands or less each, while that of country spirits has gone up to Rs. 4,14,389. It is more especially to *this* article of excise that I wish to call the attention of your readers. *Country spirit* in Bengal is made chiefly from *goor* molasses, rice and *mohwa*, i. e., *bassia latiofolia*. One distillation of 3½ or 4 gallons will cost the contractor about Rs. 2-8 or 2-10, besides which he has to pay still-head duty, distillery fees and license fees. I now mean *sudder* distilleries only. Mr. Edgar in his Report of the Excise Commission (Vol. I, page 46) gives the following as the cost of one distillation of 3½ gallons of "country spirits" near Calcutta:—

	Rs. a. p.
One maund molasses ...	2 0 0
One seer cane ...	0 2 0
Fuel and charge of carriage ...	0 6 0
Labour ...	0 2 0
Straw for lighting furnace ...	0 0 3
Contingencies, house-rent, &c., and cost of still, &c.	0 1 9
	2 12 0
Deduct sale of charcoal ...	0 2 0
Total.....	2 10 0

We must add to this about Re. 1 per gallon still-head* duty and about another rupee per gallon for license fee. Suppose we add to this 4 annas per gallon on account of vending expenses, we have now the following items of cost for 3½ gallons:—

	Rs. a. p.
Distilling expense ...	2 10 0
Still-head duty on 3½ gallons ..	3 8 0
License duty on do. ...	3 8 0
Vending expense ...	0 4 0
Total.....	9 14 0

The ordinary price of sudder still liquor is 12 annas† per bottle. Five and a half bottles come from a gallon. So that 3½ gallons wlll give the contractor the sum of Rs. 14-7-0. If we deduct the cost, Rs. 9-14-0, we have a balance profit of Rs. 4-9-0 left from one *bhutie*. *Three* distillations are turned out daily. In Bengal last year we had 570 *sudder* "shops" as they are called: these produced the following revenue:—

	Rs.
Still-head duty	13,85,524
License fees	5,57,263
Distillery fees	70,951
Total.....	20,13,738

The quantity of *sudder* country spirits consumed last year in Bengal was 1,087,856 gallons, which yielded Government a revenue of Re. 1-13-8 per gallon. The selling price of this sudder

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* This is the uniform rate in some places.

† It is Re 1 in the N. W. P. but it varies in Bengal.

liquor is Rs. 4-2-0 per gallon. This will make a total of Rs. 44,87,406, which if distributed among 20 per cent of the people of Bengal—the number supposed to indulge in spirits—comes to 5 annas 8 pies each for sudder liquor. All this liquor pays Government a still-head duty of Re. 1 or more per gallon, and this duty has been progressing steadily, which is a proof that the *gallonage* is also on the increase. The still-head duty averaged from 1882-87 in Bengal Rs. 10,50,814. In the year 1887 it was Rs. 12,62,883. In the year 1888 it was Rs. 13,85,524, or an increase of Rs. 1,22,641 in one year, which means so many gallons *more* in 1888 than in 1887 at Re. 1 per gallon still-head duty. The very same principle of progress applies to the licenses, which for sudder country spirits is fixed at about Re. 1 or more per gallon sold. From this it will be seen that in "country spirits" it is a fallacy to suppose that a *higher* revenue means a *higher price* for the liquor, which would act as a check to the sales. It is not so. It simply means *more* liquor issued and sold, which is not a check but an inevitable *increase* of consumption. For the present I leave the *sudder* concern, and now call attention to the much more prolific and much more ingenious system of *outstills*.

As many people know but little about this system, it may be well to give a few words of explanation. This system was reintroduced on this occasion through a financial pressure brought to bear by the Government of India upon the Bengal Government some 14 or 15 years ago through the introduction of what was called the decentralisation scheme of finance. At that time the excise revenue of Bengal was but a little over sixty lakhs of rupees. The Government of India fixed this item of income at a considerably higher rate. The question now was how to be able to raise the excise income of Bengal to the amount estimated by the Government of India. A member of the "Board," conceived the thought of going back to the outstill system, which had been in vogue before, but had not then proved a success. This thought was carried out, and in 1876-77 the *sudder* stills began to be substituted by the outstills. These began to take wonderfully. They both gave a much larger return to the Government, but they also paid the distillers well and *greatly* reduced the price of the grog as well. All this looked favourable, but the secret of success was the *unbounded quantity* of liquor that was made and sold—sold at about one-tenth the price of the sudder liquor and the consequence was an extraordinary indulgence in *daru—i. e.*, country spirits—by all classes of the community. Where a *few* sudder stills had been they were shut up and outstills opened by hundreds. In the district of Monghyr the eleven sudder stills were substituted by over 400 outstills, and so on more or less all the country over. I remonstrated with the Indian Government, and through Lord Ripon, in spite of Sir Ashley Eden, the outstills were reduced. The late Mr. B——, Commissioner of Bhagulpore, ventured to say that "the outstills had greatly increased drunkenness," and he was snubbed by his Chief. Such soon was the rush of revenue into the coffers of the Bengal Treasury that to speak against the scheme was something like treason. These social and moral pests fell like a host of locusts over the land, and though they devoured the substance of the people, they sent a stream of silver into the Exchequer of Bengal.

It may be well to say a few words here on the character of the outstills and the way in which they differ from the Government or sudder distilleries. In many respects they were much cheaper and gave less work to the officers of Government than the sudder stills. These had to be built, kept in repairs, furnished, watched by a police guard and superintended by a Deputy Collector; but the outstills cost nothing and no one cared for them. The sudder liquor had to be closely watched and tested and measured, for it all had to pay a rupee or more per gallon, besides the license tax charged to the grog-shops; but on outstill liquor there is no charge either in the still or out of it; no account of gallonage, for the outstiller simply pays a monthly *rent* for permission to make and sell all he can. The sudder liquor was genuine spirit, often tested by the hydrometer, and it was vended in shops at 12 annas and Re. 1 per bottle. The outstill liquor is whatever the *kalal, i. e.*, the distiller, pleases—a little spirit and much water and fusel oil, but said to be strong enough to intoxicate a man for one anna and sold on the premises only.

Let us now look how this system works. Last year there were no less than 3,560 out-stills in Bengal—see page 22 of the Report—some years ago they were up to 5,000, but strong and constant remonstrance is beating them down and they continue to decrease. From the above number Government received in revenue Rs. 31,91,384. What the number of gallons produced were, we are not told. Here the Report is dumb. Why this important omission? One can only surmise that neither the excise officers nor the Board can tell. In plain words, they do not know. For years no Government official has troubled himself about the issue of the outstills, for it involved no fiscal interest to Government. Now, however, we read that some feeble attempt is made to check the former unlimited capacity of these fountains of foul liquor, and to gauge in some measure the enormous quantity of the liquor produced. We are now told that the "liquid capacity" of the 3,560 outstills in Bengal last year was 74,788 gallons. If we take the *liquor*-producing capacity at one-half the "liquid capacity" we have to begin with, 37·394 gallons. There are three distillations daily, and this gives a total of 112,182 gallons per day. Adding this up for a year of 365 days, we find that the outstills turned out 40,946,430 gallons of liquor last year in Bengal. If we estimate the liquor drinking people of Bengal at 20 per cent of the whole population, the above total of outstill liquor will give to each one 3½ gallons, or 27½ imperial pints per head.

The people of Bengal indulge largely in noxious drugs, such as opium, ganja, bhang, charas, as well as tari, maddak, pachwai, &c., on which the Government tax in Bengal each year exceeded 53 lakhs of rupees. Besides this Rs. 2,33,-041 was paid in tax on "imported wines," a good deal of which is consumed by natives in Calcutta, Howrah, Dacca and other cities in Bengal. While in England of late years we see a large reduction in the excise revenue, in India it goes up higher and higher, so that in 15 years it has grown from 230 to 427 lakhs of rupees; and above all other articles the *country spirits* has been progressing as the following figures giving the revenue of this article in Bengal show:—

Average from 1874-75 to 1878-79 ...	...	Rs. 26,00,000
,, ,, 1875 to 1880...	...	,, 28,37,126
Actual Revenue in 1879-80	...	,, 31,88,851
,, ,, ,, 1880-81	...	,, 42,21,299
,, ,, ,, 1881-82	...	,, 46,24,189
,, ,, ,, 1887-88	...	,, 52,05,122

[The foregoing article has been somewhat abridged.]

GEMS FROM AN OLD MINE.

Though it grieve a poor soul that Christ was pierced by him, yet it relieves a poor soul that Christ was pierced for him.

Our sin delivered Christ to death, and Christ's death delivers us from our sin.

Though it be a Christian's sorrow that he hath sin to bewail, yet 'tis his joy that he hath an heart to bewail his sin.

Christ's voice is sweet to the saints, and their voice is sweet to Christ.

The Gospel of peace is a great blessing, but the peace of the Gospel is a greater blessing.

God will accept the will for the deed, when we are as willing to do as will the deed.

In temporal things our joy is more than the cause; but in spiritual things, the cause is more than our joy.

God's sons are His servants, and His servants are His sons.

Saints may fail and fall in the way; but saints cannot fall away.

Riches and the increase of riches are neither evils nor dangers, unless that when they are given to us, we give ourselves to them.

Our trusting of God should not exclude our endeavours, nor our endeavours exclude our trusting of God.

He that loves the wages of unrighteousness, will do unrighteousness for the wages.

DOES THAT MEAN ME?

By H. G. Harris.

"Will you be so kind as to come and see a sick woman who has no Christian friend to visit her? She is dying of a terrible disease, and no one likes to go near her." Such was the invitation that was one day received by Mr. Thomas, a Christian man living in a large manufacturing town. He agreed to go, and on arrival was shown by the poor woman's husband into a room in which there was hardly any furniture but the bed on which the sufferer lay. It was a drunkard's home, and drink and poverty and dirt go hand in hand. Opening the Word of God, Mr. Thomas read the Gospel message of love, then spoke and prayed tenderly by the bedside, and promised to come again.

Each time that he came to the house the poor drunkard husband gladly thanked him for his kindness to his wife, but he never came into the room himself to hear the reading of God's Word, or to join in prayer. However, Mr, Thomas noticed that he was always careful to leave the door of his wife's chamber a little bit open, so that he could hear all of it while sitting in the adjoining room.

One day the passage of Scripture read contained these words: "None of his sins that he hath committed shall be mentioned unto him." When the visitor was gone, the husband eagerly fetched a Bible, and searched for this promise which had struck his ear as something too good to be true. At last he found it in Ezek. xxxiii., and then he began to wonder if the promise was for him. The sins of past years rose up before his mind, and an awful judgment day seemed to be awaiting him when he would be rewarded according to his works. Anxiously the poor man looked for the next visit of their Christian friend that he might ask if there was really any hope for him.

The day for the next visit came, he welcomed Mr. Thomas into the house, showed him the words that had been the means of rousing his hopes, and asked in anxious tones, "Does that mean me?" "Yes, indeed," was the reply, "it is the word of the living God, and it means you and me and everyone else who gives up sin and turns to God." The man believed the good news, and fairly danced for joy, saying, "Thank God, none of my sins shall be mentioned."

From that day there was a great change in his life. The drink was given up altogether, and, instead of using profane language, he now began to speak to others of the love of God, and to try and lead them to Christ.

In talking of his past life, he told Mr. Thomas that he had at one time been engaged as a comic actor in a theatre, but even then he was convicted of sin, and far from happy. "I have," he said, "made thousands of people in the theatre laugh, but I never laughed myself; my heart was too heavy. There was no laugh in me." Now, however, he can laugh and shout for joy, for he knows that true joy is to be found in Christ alone, and in knowing that He forgives our sins, and will remember them no more.

Reader, have you found out that God means you, when He says: "The soul that sinneth, it shall die"? If so, you may thank God for the gift of His only begotten Son, who came into this world and died for you; and you may be sure that if you believe on the Lord Jesus Christ then the promise is for you; "None of his sins that he hath committed shall be mentioned unto him."—*From "The Christian."*

A WASTED, THOUGH A SUCCESSFUL, LIFE.

(An Allegory, by an English correspondent.)

Do you see that young man? He is just starting in business life. Notice his thoughtful looks. The Spirit of God is striving with him, and saying, "My son, give me thine heart." But watch! the Tempter comes, and insinuates, "It is not your heart, but your time and money that God wants. "This temptation is hardly applicable, for the youth only possesses a few shillings in the world. But the wily tempter is not foiled, but says "'It is your future time and your future fortune that God wants." He succeeds, the young man gives way to his temptations, quenches the Spirit, and steps forward with his heart unyielded, along the road to destruction, determined at all costs to make his fortune.

Foolish young man! How stupid of him to give way under such a temptation! God did not ask him for his money, for he had none worth mentioning, nor for his time, for that very night might his soul have been required from him. Had he given his heart to God the sacrifice of any time and money that might be given, would willingly be offered as it was required of him. When a poor man marries a rich wife all the world says, "He has married her for money," but when a rich man marries a poor wife, they say, "He has married her for love." Will the poor woman be able to boast of the bundle of rags she brought her husband at marriage? Will she not rather, if he wishes it, throw them on to the dust-heap? Though we are possessed of all the riches this world can give, it is but a bundle of rags compared with the riches of Christ, for the riches of this life are temporal and vanishing away but the riches of Christ are eternal, enduring for ever.

But to return to the lad, now fairly launched in business-life, with Christ and His claims postponed to an indefinite future period, we see him walking briskly along the broad road, eager to get as much of this world's goods as he can. The Tempter keeps pace with him, and points to different objects as he goes. A little in front of him walk several young men in company, whom we can see to be professors of religion. But in that they are walking in the broad road it shows that they belong to that class who say "Lord, Lord!" but do not obey Him, and who are clothed with their own filthy garment, of self-righteousness. (A man is not a Christian because he calls himself one. He is only a Christian if he is continually striving to follow and obey his Lord and Saviour Jesus Christ.) The tempter ridicules these nominal Christians to the young man, telling him what foolishness religion is, and what a mistake he would have made if he had given way to it.

It is these broad-road Christians that Satan invariably holds up as patterns of Christianity.

But note the hypocrisy and treachery of the Tempter. Whilst he is scoffing at these nominal Christians to the young man, he is at the same time whispering in their ears how good they were, and how different to the young man following.

Had the youth enquired of the Holy Spirit which had commanded him to give his heart to God, He would have told him the character of the Tempter, that he was a liar and the father of lies, and that if he surrendered his life, his worldly life, he would not only have the life that now is, but also that which is to come. So far from the religion of Christ being foolishness, as the Tempter had said, it is the Divine wisdom.

In addition to the group of nominal Christians, the lad finds a great multitude, rich and poor, small and great, of every class of society, travelling in the same direction as himself. See that rich man, travelling luxuriously to destruction in his carriage. God in His mercy has broken one of the wheels of his carriage, in taking away part of his wealth. But it has no effect. As soon as the wheel is somewhat repaired, he proceeds in the same direction as before. "Turn ye, turn ye, why will ye die?" are the words that the Good Spirit is continually ringing in the ears of many of them. How can it be that so many persist in the broad road to destruction, when Christ commands them to come unto Him and live. Like the rescue of Lot by Abraham, so the Spirit of Christ pursues after them, though enemies, ready the moment they look to Him to rescue them from their cruel bondage. But WHY will they die? Is it not because the same subtle serpent that tempted Adam and Eve in the garden of Eden is whispering in their ears, "Though ye continue in your sins, ye shall not surely die?" Foolish ones to listen to him! They have their death warrant written in their hearts, for when the thought or fe of death comes upon them they are afraid to die.

Years have now elapsed, and the young man is no longer young, but middle-aged. He has his money now, carrying it in a bag, which he holds in his hands. He looks anxious and discontented, and is by no means satisfied with what he has, but presses forward to obtain more. An Unseen Hand strikes the bag and scatters the contents, the chief part of which rolls into one of the filthy ditches that are on either side of the road to destruction. The agony on his face is terrible. He falls down and with desperate earnestness clutches as much of his coin as he can lay hold of. There is One standing near Him, who yearns to take the load of trouble and sin from off him, but he seems not to regard Him, and starts on again, more determined than ever in the wrong course.

Years again have gone by, and now we see an old man lying on his death-bed. Though now hardly recognizable, he is the same young man whose career we have been watching. He is a rich man now, and has houses and lands, but he looks more anxious and troubled than ever. In vain his friends tell him of the good he has done and of the almshouses that he is going to have erected. He seems like one that hears them not. His eyes have a far-away look, and his riches seem to be floating far far away. And yet even now it would seem that mercy is extended to him if he will but look to Jesus and accept the salvation that comes by Him alone. But even if he does yield the happiness he has lost is very great for it is not only that we may go to heaven when we die, but that we may be glad and rejoice all our days, that we should desire to be satisfied early with the mercy of God.

For what shall it profit a man, if he shall gain the whole world and lose his own soul. To him that hath shall be given and to him that hath not shall be taken away that which he seemeth to have. To him that hath Christ Jesus shall be given eternal life, but from him that hath not Christ Jesus, though he gain all the honour, knowledge and riches of this life, at death it shall be taken away.

All can have Christ Jesus by becoming His disciples, and He tells us, "If any man will come after Me let him DENY himself and take up his cross and follow Me." If we pick up the word DENY we have the cross of Christ upon our shoulders. In the word "deny" is included the command "Love thy neighbour as thyself" and if we do that we shall strive to do every reasonable thing that any one asks us, because we should like every one to do every reasonable thing we ask them to do. Again we should strive never to despise or speak evil of any one, because we should not like any one to despise or speak evil of us. There is no real happiness in a life that has the gratification of self for its object, though it may appear to the carnal sense to be the very essence of happiness; but those who are willing to lose every pleasure that they see to be contrary to the will of God, will invariably find that the pleasure that they thought so desirable was but a bait to hide one of the many traps of the Evil One. They will also find, if they faint not that through choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, that they have obtained a joy and happiness that the world knows nothing of, even the peace of God which passeth all understanding.

Correspondence.

To the Editor of the "Bombay Guardian."

SIR,—Allow me to reply to the observations made regarding myself in your issue of July 13th.

You publish the returns of Rum and Malt Liquor in *Bengal* only, and from these returns you observe,

(1) That as Secretary of the Army Temperance Association I have lowered the standard of the Army Temperance Work.

(2) And as a consequence, the fall in the consumption of both kinds of intoxicants has ceased.

Comparisons are odious, and this is no exception.

If you would look over the return of the *whole* army in the three Presidencies you would find that the amount of Rum ration has *decreased* by over 3000 gallons during the last year, and that taking into consideration the fact, which you seem to have forgotten, that the army in the last two years has been *increased* by some thousands of men, you would find that there has been no increase in the Malt liquor. In answer to the objection that the standard of the Army Temperance work has been lowered, I can only say, that all our members are *Total abstainers* and they now number *over* 13,000 men.

Yours,

G. T. BEATTY, Secretary, A. T. A.

[A note referring to the above will be found in the second page of our "Weekly Review."—*Editor.*]

AN IMPORTANT SHAREHOLDER.

Some one has pertinently said, "The reason many people have no interest in Missions is because they invest no principal." This reminds us of the story of the little Belfast chimney-sweep, who had somehow, been induced to put a couple of pennies in a mission-box. One afternoon he was met going along the street in better clothes and much cleaner than usual.

"Halloa! what's up? where are you going? said his friend."

"O, to a missionary meeting."

"And what in the world is that for?"

"Why," said the little sweep. "you see I have become a sort of partner in the concern, and I am going to see how the business is getting on."

Precisely so. If people can only be prevailed upon to give, no matter if the motives are not the very highest and the amount at first is small, they will come to feel a desire to know what the money is doing, and the more they learn the more they will give.

PASSENGERS ARRIVED.

Per P. and O. Str. *Siam*, July 21st.

From London—Mr W A Holland Mr Drysdale Mr Edington Conductor Nowis Mr Rubie Mr Anderson Surgeon Maconochie Surgeon Dixon Dr Perkins Dr Majoris Mr Donovan Miss Edington Mr Hammett and Mr Mitchell.

From Brindisi—Mr Chatfield Mr Wynne Major Brereton Major Graham Stone Mr Martin Mr Sheppard Major Smith Mr Methven Mr Massey Mr Lambert Mr Drew Mr Resley Mr and Mrs Henderson Captain Lowry Mr Mc V Smith Mr Green Mr Kough Mr Humphrey and Mr Aujangar.

From Aden—Mr F Guyon.

PASSENGERS SAILED.

Per P. and O. Str. *Coromandel*, July 23rd.

For London—Mr H E Thomson Mrs Pollock and 3 children Mr C J Sibold Mr C W Sibold Mr St Leger Mrs R N Clark Mr G Manson Mr Leonard Gill Mr S W Bolton Surgn H M Brabazon Lieut J Phillips Mr W Criper Lieut Ranken Mr H B St Leger Mr A Boon Mr A Crisp Commander Chas Lindsay, R N Mr Finigan Lieut Henry A Hatchard Mr and Mrs T G Maidment Surgn Major A Gilligan Lieut T Webster Master Moreton Mr L P Pugh Mr E S Arnold Captain Travers Mr R B Moorhead Mr and Mrs W Francis Mr L A Davies Mr and Miss Heenan and Mr E Harley.

For Brindisi—Mr C A White Mr and Mrs Lyall and child Mr T A Innes Rev W H Bray Mr and Mrs Hobson Col Palmer Col H H H Hallett Mr J G Jopp Mr Innes Mr A Mackenzie Mr R S Whiteaway Mr H I Lloyd Capt Blyth Mr G A S B Broune Mr W Fox Strangeways Mr W G Wood Mr C H Espley Mr R A Moore Mr J Macpherson Mr and Mrs Brodhurst Dr Handerson Lieut-Col J H Meiklejohn Mr W R Phillips Mr Lawson Mr Arthur Mr C L Robertson Mr C L Weber Mr and Mrs A Graves Lieut T F B Renny Tallyour Col Fellowes Col Hallows Mr F Buckland Mr Lewis S Moss Mr Truffar Bahadoor Dr Keatley Mr Moore Mr Chas J Rogers Mr A Field Mr C Rivett Mr O Burne Mr H S Emam and Mr P Pfleiderer.

SABBATH OBSERVANCE.

A passenger remarked to the railroad conductor, "Do you ever go to church, young man?" Conductor: "No Sir; but I always get a load of people coming from church every Sunday morning, so I know all about the sermon. A good many poor sermons preached now-a-days, sir."

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